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Sri Gita Calisa - Forty Verses

In Sanskrit, Roman Transliteration, English equivalents
And Sanskrit text translations in English, French and Dutch

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Supplement:

Sanskrit Grammar Self-help



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Śrī Gītā Cālīsā

in Sanskrit
with
Roman Transliteration
(Forty Verses)

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Gita Satsang Ghent Belgium
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Foreword

With regard to the experience of God in Hinduism, one point should be kept in mind. In all world religions there are two main avenues of approach to God or ultimate reality: that of spontaneous illumination and that of gradual enlightenment. The first is the approach of the mystics; the second while also pursued by certain mystically-minded persons, is the way of the average believer, the man in the street. It is the latter who, in the words of the Bhagavad-Gita seeks an “ever deeper God realisation experience as present in man’s self, the world of beings, and the entire universe as the source of all what exists”.

Though stressing the approach of gradual enlightenment, however, one need not question the validity of the other approach (that of spontaneous illumination) for certain individuals, and especially among yogis and the Supreme Lord Kṛṣṇa devotees as we all are, God and Gita lovers, as among whom the mystical tradition is commonly accepted. In the Gita, and Hinduism obviously, we shall do well to remember, that the mystical experience of God is similar to that of many Christian mystics playing a more important role than in everyday Christianity. The experience of God could be defined as “an immediate awareness of the ultimate reality”. It should be added that any real experience of

the self and of the Supreme Absolute should lead to a communion with the whole of mankind and especially the poor. However, if we insist, and we do, on maintaining the distinction between a natural and a supernatural experience outside Christianity, we must refer to the Bhagavad-Gita, the most read and meditated book among Hindus, and earnest believers of all main religions everywhere in the world. Even Atheists read it, and modern psychologists refer to the Gita.

How can we reconcile the experience of God as found in the Abrahamic religions with the experience of God as the immanent ground stressed in the various Oriental traditions? How can we reconcile belief in a personal God, to be found both in Oriental and Abrahamic (Semitic) religions, with the experience of the Absolute as “without duality” to be found in certain forms of Christianity and Islam, as well as in Hinduism and Buddhism?

The idea found widespread in the Gita, that the different religions are all in harmony and even of equal value, corresponds to the true perception of the authentic values that exist in all religions and of the need to know these values from the inside in order to understand them. The search for God is part of the general experience of mankind. This is a certainty. Some people today would have us believe in the possibility of a humanism that would be self-sufficient and complete without God. Some even see the search for God as a form of escape that is keeping man back from perfect self-fulfilment. The Gita conviction is that man is made for God and finds his completion only in God. Man can make remarkable technical progress and explore even inter-planetary space, and yet he has within him a void vaster than the universe which God only can fill. The great spiritual masters of ages past as well as today, whether Western and African spiritual masters, Hindu, Buddhist and Moslems, while all differ from each other, they are drawing themselves to the same God whom they seek and find in deep awareness.

The true seeker stand guard on his self and judge if he was in the Presence of God or if he was in the presence of his ego, at every moment of his life. The Gita helps us to evaluate how one spends every moment: with Presence or in Negligence.

These are the ways how the seekers reach Self-realisation:

Through meditation some see the Self in the self by the Self; others by Sankhya Yoga (*yoga of knowledge*), and still others by Karma-Yoga (*actions without fruitive desires*). (13.24)

- 1) Knowledge
- 2) Meditation and Contemplation (prayer)
- 3) Vision
- 4) Unattached or disinterested service
- 5) Reckoning

“Outward rituals cannot obliterate ignorance, because they are not mutually contradictory,” wrote Shankara in his famous *Century of Verses*. Realised knowledge alone destroys ignorance ... Knowledge cannot spring up by any other means than inquiry. “Who am I? How was this universe born? Who is the maker? What is its material cause? All the answers are found in the Gita, gaining knowledge through the technique of spiritual inquiry. The Lord Kṛṣṇa said:

I shall completely teach you this knowledge combined with experience, leaving nothing unsaid. This knowing, there remains nothing left to be known. (See also MuU 1.01.03) (7.02)

In meditation, followed by contemplation one forgets the created and remembers only the Creator.

The yogi is thought superior to the ascetics; he is even considered superior to men of knowledge; he is also superior to men of action, therefore become a yogi, O Arjuna. (6.46)

In the state of vision, inspiration from the unseen comes to the heart of the seeker accompanied by two states: contraction and expansion. In the condition of contraction, the vision of Majesty, and in the state of expansion the vision of Beauty.

However, you are not able to see Me with these eyes of yours, I give you the divine eye to see My Supreme Yoga. (11.08)

Unattached or disinterested service: The Gita teaches us how to love and serve mankind, and that means how to serve the Supreme Lord in humanity. Selfless service is self-expansion. A sincere seeker serves precisely because he knows that there is and there can be nothing other than service. When one serves aspiring humanity, it is because the inner voice commands him to serve unselfishly.

It was through action only that Janaka and others tried to attain perfection. Even again for the protection of the world you should perform action. (3.20)

In the state of reckoning the seeker evaluates every hour that has passed: was he in complete Presence with God or in complete presence with the world. And, that means from the Gita:

Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (*eva*) you will abide hereafter in Me alone. (12.08)

But, if you are unable to fix firmly your mind (*citta*) on Me, then long to reach Me by the practise of Abhyasa-yoga (*any other spiritual discipline and exercises for self-realisation, also the act of listening to the teaching of the srutis (sacred knowledge, especially the Upanishads) with a view to obtain knowledge; or, the practise of dhyana with a firm resolve.*), O Dhananjaya (*Arjuna*). (12.09)

If you are incapable even to practise Abhyasa-yoga, then work and act for Me, making this your intent. Even by performing all actions for Me, you will attain perfection. (See also 9.27, 18.46) (12.10)

Then, even if you are unable to do this, then gird up your loins in devotion for Me alone (*reading udygam with some MSS for mad-yogam*), and self-controlled, renounce the fruits of your actions. (12.11)

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श्री गीता चालीसा

FORTY VERSES OF THE GĪTĀ

(For Daily Reading and Contemplation)

ॐ श्री परमात्मने नमः

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥१॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥२॥

Om śrī paramātmāne namaḥ

vasudeva sutam devam kamsa cānūra mardanam

devakī paramānandam kṛṣṇam vande jagadgurum

mūkam karoti vācāDmām paṅgum Dmāṅghayate girim

yatkṛpā tamaham vande paramānanda mādham

Obeisance To The Supreme Lord

I offer my obeisance to Lord Kṛṣṇa, the world teacher,
who is the son of Vasudeva, the remover of all obstacles,
the supreme bliss of His mother Devakī, and whose
grace makes the dumb eloquent and the
cripple cross the mountains.

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किम् अकुर्वत संजय ॥१॥

Dhrtarastra uvaca

*dharma-ksetre kuru-ksetre samabeta yuyutsabah
mamakah pandavas caiva kim akurbata sanjaya (1.01)*



dhrtarastrah uvaca – (King) Dhrtarastra said; *dharma-ksetre* – on the sacred plain, the field of religion; *kuru-ksetre* -- the place named Kuruksetra; *samavetah* – gathered together; *yuyutsavah* – desirous to fight, eager for battle; *mamakah* – sons... and mine (sons); *pandavah* -- the sons of Pandu; *ca* -- and; *eva* -- certainly; *kim* -- what; *akurvata* – did do, did they do; *sanjaya* -- O Sanjaya.

Dhrtarāstra said: O Sanjaya, what did the sons of Pāndu and mine do when they gathered on the sacred plain of Kuruksetra, eager for battle? (1.01)

Dhrtarāstra zei: O Samjaya, nadat mijn zoons en de zoons van Pāndu, verlangend naar de strijd, zich op het bedevaartsveld Kuruksetra hadden verzameld, - wat deden ze? (1.01)

Dhrtarāstra dit : O Samjaya, assemblés dans la sainte plaine de Kurukṣetra et désireux de combattre, que firent mon peuple et les Pandavās ? (1.01)

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥
(२।१)



sanjaya uvaca
tam tatha krpayabistam
asru-purnakuleksanam
visidantam idam vakyam
uvaca madhusudanah (2.01)

sanjayah uvaca -- Sanjaya said; *tam* – to him, unto Arjuna; *tatha* -- thus; *krpaya* – with pity, by compassion; *avistam* – overcome, overwhelmed; *asru-purna-akula iksanam* – with eyes full of tears; *visidantam* – despondent, lamenting; *idam* – this, these; *vakyam* – speech, words; *uvaca* – spoke, said; *madhusudanah* – Madhusūdana, the destroyer of Madhu (Kṛṣṇa).

Sanjaya said: To him who was in this way overwhelmed with compassion and affliction, whose eyes were distraught and filled with tears, Mādhava (Kṛṣṇa, the destroyer of Madhu), spoke these words: (2:01)

Sanjaya zei: toen Hij, Arjuna, vol medelijden en met tranen verduisterde ogen, en teneergeslagen zo zag zitten, sprak Madhusūdana (Kṛṣṇa) de volgende woorden: (02.01)

Samjaya dit : Le Seigneur Krishna adressa ces paroles à Arjuna dont les yeux furent en larmes et déprimés, et fut submergé de compassion et de désespoir. (2.01)

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥
(२।११)



sri-bhagavan uvaca
asocyān anvasocas tvam
prajna-vadamś ca bhasase
gatasun agatasunś ca
nanusocanti panditah
(2.11)

sri-bhagavan uvaca -- the Supreme Lord (Sri Bhagavan) said; *asocyān* -- those who should not be grieved for, not worthy of lamentation; *anvasocah* -- has grieved, you are lamenting; *tvam* -- you; *prajna-vadan* -- words of wisdom (knowledge), learned talks; *ca* -- and, also; *bhasase* -- speaking; *gata* -- the lost; *gatasun* -- the dead; *asun* -- life; *agata* -- not past; *asun* -- life; *agatsun* -- the living; *ca* -- also; *na* -- never; *anusocanti* -- grieve not, lament; *panditah* -- the learned, the wise.

The Supreme Lord said: You mourn for those who deserve no grief, and yet you speak words of wisdom. For the living or the dead wise men know no grief. (2.11)

De Verhevene Heer zei: je spreekt geleerde woorden, maar treurt om iets wat het verdriet niet waard is. Zij die wijs zijn weklagen noch om de levenden, noch om de doden. (2.11)

Le Seigneur Suprême dit : Tu pleures pour ceux qui ne sont pas dignes d'être lamentés, et pourtant tu prononces des paroles de sagesse. Le sage ne se lamente ni pour les vivants ni pour les morts. (2.11)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥
(२।१३)



dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati (2.13)

dehinah -- of the embodied (soul); *asmin* -- in this; *yatha* -- as; *dehe* -- in (the) body; *kaumaram* -- boyhood, childhood; *yauvanam* -- youth; *jara* -- old age; *tatha* -- so also, similarly; *deha-antarapraaptih* -- the attainment of another body, of transference of the body; *praptih* -- achievement; *dhirah* -- the firm; *tatra* -- thereupon, thereat; *na* -- not, never; *muhyati* -- grieves.

Just as in this bodily form the Self (Soul) experiences childhood, youth and old age, so does it pass into another body (after death). In this, a thoughtful man has no doubts. (See also 15.08) (2.13)

Zoals de belichaamde ziel in dit lichaam geleidelijk van kinderjaren overgaat naar jeugd en ouderdom, zo gaat ze bij de dood naar een ander lichaam over. Een zelfverwerkelijkte ziel raakt door zo'n verandering niet uit haar evenwicht. (Zie ook 15.08) (2.13)

Tout comme l'entité vivante (Atmâ, Jîva, Jîvâtma) acquérait l'enfance, un corps jeune, et un corps de vieillesse durant cette vie ; de même elle acquérait un autre corps après la mort. Le sage n'en est pas troublé. (2.13)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥
(२।२२)



vasamsi jirnani yatha bihaya
navani grhnati naro 'parani
tatha sarirani bihaya jirnany
anyani samyati navani dehi
(2.22)

vasamsi – clothes, garments; *jirnani* -- old and worn out; *yatha* -- just as; *bihaya* – having cast away, giving up; *navani* -- new (garments, clothes); *grhnati* – takes, does accept; *narah* -- a man; *aparani* -- others; *tatha* – so, in the same way; *sarirani* -- bodies; *bihaya* -- giving up, having cast away; *jirnani* -- old and useless, worn out; *anyani* – others, different; *samyati* -- enters; *navani* -- new; *dehi* -- the embodied (one).

Just as a man casts off his worn-out clothes, and puts on other new ones, so the embodied (Soul, Self) casts off his worn-out bodies and enters others, new ones. (2.22)

Zoals iemand zijn oude, versleten kleren wegdoet en zich in nieuwe steekt, laat de ziel de oude, nutteloze lichaam achter en hult zich in een nieuw. (2.22)

Tout comme un homme revêt des vêtements neufs après avoir laissé les anciens ; de même, l'entité vivante (Atmâ, Jîva, Jîvâtma) acquérait les nouveaux corps après avoir rejeté les vieux corps. (2.22)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
(२।३८)



sukha-duhkhe same krtva
labhalabhau jayajayau
tato yuddhaya yujyasva
naibam papam avapsyasi
(2.38)

sukha – in pleasure, happiness; *duhkhe* – and in pain, and distress; *same* – same, identical, equal, in equanimity; *krtva* – having made, doing so; *labha-alabhau* – gain and loss, both profit and loss; *jaya-ajayau* -- both victory and defeat; *tatah* – then, thereafter; *yuddhaya* – for battle, for the sake of fighting; *yujyasva* – prepare yourself to, engage (fight); *na* – not, never; *evam* – thus, in this way; *papam* – sin, sinful reaction; *avapsyasi* – shall incur, you will gain.

Take as equal pleasure and pain, gain and loss, victory and defeat; prepare yourself for battle (*your duty*). In so doing you will bring no evil to yourself. (2.38)

Strijd om der wille van de strijd, zonder te denken aan geluk of verdriet, verlies of winst, zege of nederlaag – als je zo handelt, blijf je altijd van zonden vrij. (2.38)

Considérant le plaisir et la souffrance, le gain et la perte, la victoire et la défaite de la même façon, engages-toi dans ton devoir. En accomplissant ton devoir, tu ne commettras pas de péché. (2.38)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥
(२।४७)



karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango 'stb akarmani
(2.47)

karmani – in work, in prescribed duties; *eva* – only, certainly; *adhikarah* -- right; *te* – you, of you; *ma* – not, never; *phalesu* -- in the fruits; *kadacana* -- at any time; *ma* – not, never; *karma-phala hetuh bhuh* -- let not the fruits of action be the motive; *karma-phala* -- in the result of the work; *hetuh* -- cause; *bhuh* -- become; *ma* – not, never; *te* – you, of you; *sangah* -- attachment; *astu* – let, there should be; *akarmani* – in inaction, in not doing prescribed duties.

Your concern is with the respective action alone; its fruits are never within your control. So, let not the fruit of action be your motive, nor let your attachment be the non-performance of action. (2.47)

Jij hebt het recht uw voorgeschreven plicht te vervullen, maar de vruchten ervan komen u niet toe. Zie uzelf nooit als oorzaak van het resultaat van uw bezigheden en tracht nooit uw plicht te verzaken. (2.47)

Tu as le contrôle que sur tes devoirs respectifs, mais pas de contrôle ou de revendication sur les résultats. Les fruits du travail ne peuvent pas être ton motif. Tu ne devrais jamais être inactif. (2.47)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥
(२।५०)



buddhi-yukto jahatiha
ubhe sukrta-duskrte
tasmad yogaya yujyasva
yogah karmasu kausalam
(2.50)

buddhi-yuktah – endowed in wisdom (knowledge); *jahati* – casts off, discarding, can get rid of; *iha* -- in this life; *ubhe* -- both; *sukrta-duskrte* – good and evil deeds, good and bad results; *tasmat* -- therefore; *yogaya* – to yoga; *yujyasva* – devote yourself, be so engaged; *yogah* -- yoga; *karmasu* – in actions, in all activities; *kausalam* -- skill.

He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (spiritual discipline on the way of oneness with the Supreme Being). Yoga is skill in action. (2.50)

Wie toegewijde dienst verricht, bevrijdt zich nog tijdens dit leven van de terugslagen zowel van goede als van slechte daden, Arjuna. Tracht dus te handelen in Karma-yoga of Seva – de kunst van alle arbeid. (2.50)

Un Karma-yogi devient dans cette vie même libéré du vice autant que de la vertu. S'efforcer à travailler le mieux possible sans devenir attaché aux fruits du travail est appelé Karma-yoga. (2.50)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥
(२।६७)



indriyanam hi caratam
yan mano 'nubidhiyate
tad asya harati prajnam
vayur navam ivambhasi
(2.67)

indriyanam – senses, of the senses; *hi* – for, certainly; *caratam* – wandering, while roaming; *yat* -- which; *manah* -- the mind; *anuvīdhiyate* – follows, becomes constantly engaged; *tat* -- that; *asya* -- his; *harati* – carries away, takes away; *prajnam* -- discrimination; *vayuh* -- wind; *navam* -- boat; *iva* -- like; *ambhasi* -- on the water, upon the water(s).

Hither and thither the senses rove, and when the mind is attuned to them, sweeps away his knowledge, just as the wind carries away a ship upon the waters. (2.67)

Zoals de stormwind een schip stuurloos over de wateren jaagt, zo zal die ene van de dolende zinnen, waarvan het bewustzijn zich gehecht heeft, de mens het verstand ontnemen. (2.67)

Le mental, lorsque contrôlé par les pensées vagabondes, emporte l'intellect comme la tempête qui dérive un vaisseau en mer de sa destination – le rivage spirituel. (2.67)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥
(३ । २७)



prakrteh kriyamanani
gunaih karmani sarvasah
ahankara- vimudhatma
kartaham iti manyate
(3.27)

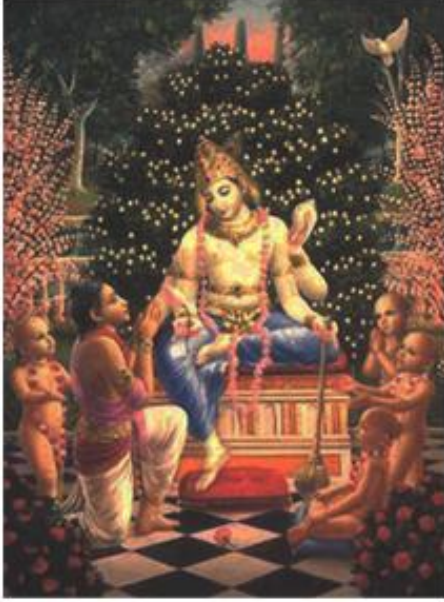
prakrteh -- of material nature; *kriyamanani* – are performed, being done; *gunaih* -- by the modes, by the constituents, by the qualities; *karmani* – actions, activities; *sarvasah* – in all cases, all kinds of; *ahankara-vimudhatma* –one whose mind is deluded by egoism, being fooled by the ego; *atma* – mind, spirit, soul; *karta* -- doer; *aham* -- I; *iti* -- thus; *manyate* -- he thinks.

All actions are done by the constituents of nature (*prakrti*). He, whose mind is fooled by the ego, thinks ‘I am the doer’. (See also 5.09, 13.29, and 14.19) (3.27)

De geestelijke ziel, die door de invloed van de drieërlei aard der materiële natuur geheel in de war is, denkt dat ze zélf van alles doet, wat in werkelijkheid door de natuur wordt gedaan. (Zie ook 5.09, 13.29, and 14.19) (3.27)

Tous les travaux sont accomplis par l'énergie et la force de la nature ; mais à cause de l'ignorance illusionniste, les gens assument en être les faiseurs. (3.27)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥
(३।४३)



evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam
(3.43)

evam -- thus; *buddheh* -- than the intellect; *param* -- superior, beyond the; *buddhva* -- having known, knowing; *samstabhya* -- restraining, subduing, by steadying; *atmanam* -- the self; *atmana* -- by the Self; *jahi* -- you slay, surmount, conquer; *satrum* -- the enemy; *maha-baho* -- O mighty-armed, Arjuna; *kama-rupam* -- of the form of lust/desire; *durasadam* -- hard to conquer.

Know “Him” (*Atmā*, the Self) who is beyond the intellect, subduing the self (*one’s own mind*) by the Self. O mighty-armed (*Arjuna*), destroy the enemy swift to change in the form of lust, hard to conquer. (3.43)

Wanneer men aldus weet dat men boven de materiële zinnen, de geest en het verstand verheven is, dient men het lagere door het hogere zelf te beteugelen en zo – door bovenzinnelijke kracht – deze onverzadelijke vijand, bekend als lust, te overwinnen. (3.43)

Connaissant le Soi (*Atmā*) comme étant supérieur à l’intellect, et contrôlant le mental par l’intellect (qui est purifié par des pratiques spirituelles), on doit tuer le désir (*Kāma*) cet ennemi puissant, O Arjuna. (3.43)



यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

(4/07)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

(4/08)

yada yada hi dharmasya
glānir bhavati bharata
abhyutthanam adharmaśya
tadatmanam sṛjamy aham (4.07)
paritrāṇaya sādhuṇam
vināśaya ca duṣkṛtaṁ
dharma-samsthāpanarthaya
sambhavamī yuge yuge (4.08)

yada yada -- whenever and wherever; *hi* – surely, certainly; *dharmasya* -- of righteousness; *glānih* – decline, discrepancy; *bhavati* -- is; *bharata* -- O descendant of Bharata, Arjuna; *abhyutthanam* – rise, predominance, growing powerfully; *adharmaśya* -- unrighteousness; *tada* – then, at that time; *atmanam* - - Myself; *sṛjami* -- manifest; *aham* -- I.

Whenever there is a decline of Dharma (righteousness) and Adharma (unrighteousness) grows powerfully, then, O Bhārata (Arjuna), I manifest Myself. (4.07)

paritrāṇaya -- for the protection; *sādhuṇam* -- of the good; *vināśaya* -- for the annihilation, for the destruction; *ca* -- and; *duṣkṛtaṁ* – of the wicked, of the evildoers, of the miscreants; *dharma* -- righteousness; *samsthāpana-arthaya* – for the establishment of righteousness; *sambhavamī* – I am born, I do appear; *yuge* -- millennium; *yuge* -- after millennium; *yuge-yuge* – in every age, from age to age.

For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (See also Tr 1.120.03-04) (4.08)

Waar en wanneer ook maar de dienst van God in verval raakt, O Arjuna, en goddeloosheid de overhand neemt – daar en te dien tijde daal Ik Zelf neer. Om de toegewijden te bevrijden en de goddelozen te verdelgen en om de beginselen der godsdienst te herstellen, verschijn Ik Zelf in tijdperk na tijdperk. (4.07-08)

Chaque fois qu'il y a un déclin de Dharma (Justice) et une prédominance pour Adharma (Injustice), O Arjuna, alors Je Me manifeste. J'apparais de temps en temps pour protéger les bons, pour la transformation des méchants, et pour l'établissement de l'ordre mondial (Dharma). (4.07-08)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

(4/18)



karmany akarma yah pasyed
akarmani ca karma yah
sa buddhiman manusyesu
sa yuktaḥ kṛtsna-karma-kṛt
(4.18)

karmani -- in action; *akarma* -- in inaction; *yah* -- one who; *pasyet* -- would see; *akarmani* -- in inaction; *ca* -- also; *karma* -- action; *yah* -- who; *sah* -- he; *buddhi-man* -- wise; *manusyesu* -- among men; *sah* -- he; *yuktaḥ* -- yogi; *kṛtsna-karma-kṛt* -- the performer of all action.

He who can see inaction in action, and action in inaction, he is wise among men, integrated (*yukta*), he is the performer of all action. (See also 3.05; 3.27; 5.08 and 13.29) (4.18)

Wie niet-handelen in handelen ziet, en handelen in niet-handelen, is een wijze persoon. Een dergelijke persoon is een yogi en heeft alles volbracht. (Zie ook 3.05, 3.27, 5.08 en 13.29) (4.18)

Celui qui voit l'inaction dans l'action, et l'action dans l'inaction, est une personne intelligente. Cette personne est un yogi et a tout accompli. (4.18)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

(4/24)



brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina
(4.24)

brahma -- Brahman; *arpanam* – the offering, the oblation; *brahma* -- Brahman; *havir* – the clarified butter; *brahmagnau* -- in the fire of Brahman; *brahmana* -- by Brahman; *hutam* – is offered; *brahma* -- Brahman; *eva* -- only; *tena* -- by him; *gantavyam* -- to be reached; *brahma karma samadhina* – by the one who is absorbed (or, ‘fixes his mind’) in action which is Brahman; *samadhina* -- absorption.

The offering is Brahman; Brahman is the clarified butter, offered by Brahman in Brahman’s fire. He who fixes his mind (*samādhī*) on Brahman, indwelt by Brahman, to Brahman he must go. (Also see 9.16) (4.24)

De Eeuwige Wezen (Brahma) is het offer. Brahma is de gezuiverde boter. Brahma offert in het vuur van Brahma. De mens die alles beschouwt als zijnde een handeling van Brahma, bereikt Brahma. (Zie ook 09.16) (04.24)

L’Éternel Être (Brahma) est l’oblation. Brahma est le beurre clarifié. L’oblation est versée par Brahma dans le feu de Brahma. Brahma sera réalisé par celui qui considère tout comme (une manifestation en) un acte de Brahma. (4.24)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥
(४।३८)



na hi jñanena sadrsam
pavitram iha vidyate
tat svayam yoga-samsiddhah
kalenatmani vindati
(4.38)

na -- nothing; *hi* -- truly, verily; *jñanena* -- as knowledge; *sadrsam* -- like; *pavitram* -- pure, perfected, sanctified; *iha* -- in (this world, on earth); *vidyate* -- is; *tat* -- that; *svayam* -- himself, oneself; *yoga* -- yoga; *samsiddhah* -- he who is mature; *yoga-samsiddhah* -- perfected in yoga; *kalena* -- in time, in course of time; *atmani* -- in himself; *vindati* -- enjoys.

Nothing on earth is as purifying as knowledge. He who is perfected by Yoga finds this in time of his own accord in himself and by himself. (See also 4.31, 5.06, and 18.78) (4.38)

Er is in deze wereld niets zo verheven en zuiver als bovennatuurlijke kennis. Deze kennis is de rijpe vrucht van alle mystiek. En wie haar verworven heeft, zal spoedig in zichzelf de vreugde van het zelf ervaren. (Zie ook 4.31, and 5.06, 18.78). (4.38)

En vérité, il n'y a pas de purificateur plus grand dans ce monde que Jñāna, la vraie connaissance du Suprême Être (Para-Brahma). Celui qui devient purifié par Karma-yoga découvre la connaissance au-dedans, évidemment en temps opportun. (4.38)

सत्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥
(५।६)



sannyasas tu maha-baho
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati
(5.06)

sannyasah --renunciation; *tu* -- but; *maha-baho* -- O mighty-armed, Arjuna; *duhkham* -- hard; *aptum* -- to attain; *ayogatah* -- without the practise of yoga; *yoga-yuktah* -- one engaged in yoga, well-versed and integrated; *munir* -- Muni, a Sage; *brahma* -- Brahman; *na cirena* -- soon, quickly, without delay; *adhigacchati* -- reaches, goes, attains.

Hard to attain is renunciation, O mighty-armed (Arjuna) without the practise of Yoga. A sage well-versed and integrated in Yogic exercise (yoga-yukta) soon reaches Brahman. (See also 4.31, 4.38 and 5.08) (5.06)

Tenzij men in toegewijde dienst is van de Heer, kan louter verzaken van activiteit iemand niet gelukkig maken. De wijzen echter, die gelouterd zijn door toegewijde werken, bereiken onverwijld Nirvana. (Zie ook 4.31, en 4.38) (5.06)

Mais la vraie renonciation (Samnyāsa), O Arjuna, est difficile à atteindre sans Karma-yoga. Le sage équipé de Karma-yoga atteint rapidement Brahma. (5.06)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
(५।१०)



brahmany adhaya karmani
sangam tyaktva karoti yah
lipyate na sa papena
padma-patram ivambhasa
(5.10)

brahmani – in Brahman; *adhaya* – having placed; *karmani* -- actions; *sangam* -- attachment; *tyaktva* – having abandoned, giving up; *karoti* – acts, performs; *yah* -- who; *lipyate* -- is tainted, affected; *na* – not, never; *sah* -- he; *papena* -- by sin; *padma-patram* – lotus pedal, leaf; *iva* -- like; *ambhasa* -- by the water.

He who acts, offering all actions to Brahman (the Supreme, the Self-existent), abandoning attachment, is not affected by sin, as a lotus pedal by water. (5.10)

Wie zijn taak doet zonder eraan gehecht te zijn en de baten hiervan overdraagt aan de Allerhoogste, is niet onderhevig aan de terugslag van zondig doen en laten, zoals een lotusbloem niet aangeraakt wordt door het water. (5.10)

Celui qui accomplit tout travail comme une offrande au Seigneur – abandonnant tout attachement égoïste aux résultats – n'est pas affectée par la réaction Karmique ou le péché, comme une feuille de lotus n'est jamais mouillée par l'eau. (5.10)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
(६।३०)



yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati
(6.30)

yah -- whoever; *mam* -- Me; *pasyati* -- sees; *sarvatra* -- everywhere; *sarvam* -- everything, all; *ca* -- and; *mayi* -- in Me; *pasyati* -- sees; *tasya* -- for him; *aham* - I; *na* -- not; *pranasyami* -- am lost; *sah* -- he; *ca* -- and, also; *me* -- to Me; *na* -- not, nor; *pranasyati* -- is lost.

He, who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (6.30)

Voor wie Mij overal ziet en alles in Mij ziet, ben Ik nimmer verloren, noch is hij ooit verloren voor Mij. (6.30)

Ceux qui Me voient en tout et qui voient tout en Moi, ne sont pas séparés de Moi, et Je ne suis pas séparé d'eux. (6.30)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

(7/16)



catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha
(7.16)

catuh-vidhah -- four kinds of; *bhajante* -- worship; *mam* -- unto Me; *janah* -- people, persons; *su-krtinah* -- virtuous, those who are pious; *arjuna* -- O Arjuna; *artah* -- the afflicted, the distressed; *jijnasuh* -- the seeker of knowledge; *arthararthi* -- the seeker of wealth, one who desires material gain; *jnani* -- the wise; *ca* -- and, also; *bharata-rsabha* -- O great one amongst the descendants of Bharata, O lord of the Bharatas, Arjuna.

Fourfold are the virtuous people who worship Me, O Arjuna, the afflicted, the ones who look for knowledge, the ones who strive for gain (*self-interested*), and the men of knowledge (*the learned, the wise*), O best of the Bharatas (*Arjuna*). (See also TR 1.21.03) (7.16)

O Arjuna, vier soorten vrome lieden bewijzen me toegewijde dienst – de verdrietige, hij die rijkdom begeert, de nieuwsgierige en hij die naar kennis van het Absolute zoekt. (7.16)

Quatre types d'êtres vertueux M'adorent ou Me cherchent, O Arjuna. Ils sont : ceux qui sont affligés, ceux qui cherchent la Connaissance de Soi,

ceux qui cherchent la richesse et les illuminés qui ont expérimenté le Suprême. (7.16)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(7/19)



bahunam janmanam ante
jnanaban mam prapadyate
vasudebah sarvam iti
sa mahatma su-durlabhah
(7.19)

bahunam – of many; *janmanam* – of many (repeated) births, repeated births (and deaths); *ante* – in the end, at the close, after; *jnana-van* – the man of knowledge, the wise; *mam* -- unto Me; *prapadyate* – takes refuge, approaches, surrenders; *vasudevah* – Vasudeva, Krsna; *sarvam* – all, everything; *iti* -- thus; *sah* -- that; *maha-atma* – the noble soul, the great soul; *su-durlabhah* -- very rare to see, very hard to find.

At the close of many births, the man of knowledge takes refuge in Me, concluding that Vasudeva's son (*Krsna*) is all. Such a noble soul (*Mahatma*) is very rare. (7.19)

Na vele geboorten komt de verlichte, die vervuld is van wijsheid tot Mij (*of Verhevene Wezen*). Zo een grote ziel is uiterst zeldzaam. (7.19)

Après de nombreuses naissances l'illuminé séjourne en Moi réalisant que tout est, en effet, Ma manifestation (ou du Suprême Être). Une âme aussi grande est très rare. (7.19)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥
(७।२४)



avyaktam vyaktim apannam
manyante mam abuddhayah
param bhavam ajananto
mamaavyayam anuttamam
(7.24)

avyaktam – the Unmanifested; *vyaktim* – having manifestation; *apannam* – come to; *manyante* -- think; *mam* -- Me; *abuddhayah* – the foolish ones; *param* – highest, supreme; *bhavam* -- nature; *ajanantah* – not knowing; *mama* -- My; *avyayam* – immutable, imperishable; *anuttamam* -- the finest, superior.

The foolish ones think I am the Unmanifested, as having manifestation, knowing not My supreme nature, immutable and superior. (7.24)

Onverstandige lieden, die Mij niet kennen, denken dat Ik deze gedaante en persoonlijkheid heb aangenomen. Als gevolg van hun geringe kennis, weten ze niets van Mijn hogere natuur, die onveranderlijk en hoog verheven is. (Zie ook 15.16) (7.24)

Les ignorants – dans l'impossibilité de comprendre Ma forme (ou existence) immuable, incomparable, incompréhensible, et transcendante, assume que

Je, le Suprême Être (Para-Brahma), suis informe et prend la forme ou incarne. (7.24)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥
(८।६)



yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti Kaunteya
sada tad-bhava-bhavitah
(8.06)

yam yam – which, whatever; *va* – or; *api* -- even; *smaran* -- remembering; *bhavam* -- nature; *tyajati* – leaves, gives up, passing; *ante* -- in the end; *kalevaram* -- the body; *tam tam* – similar, to that; *eva* -- only; *eti* -- goes; *kaunteya* -- O son of Kunti, Arjuna; *sada* – constantly, ever, always; *tat* -- that; *bhava* -- state of being, object, form; *bhavitah* – remembering; *tad-bhava-bhavitah* – thinking of that object.

On whatever form (*bhāva*) a man thinks about at the time of passing, that alone does he accede, O son of Kunti (*Arjuna*), because he has ever been engaged in the thought thereof. (8.06) (See also ChU 3.14.01) (8.06)

De zijnstoestand die men zich bij het verlaten van het lichaam herinnert, zal men voorzeker weer bereiken. (8.06)

A quelque objet quelqu'un pense au moment de quitter le corps à la fin de la vie, celui-ci atteint cet objet, O Arjuna, à cause que la pensée est

constamment absorbé sur l'objet (celui-ci se souvient de l'objet à la fin de la vie et l'accomplit). (8.06)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममेवैष्यस्यसंशयम् ॥

(8/7)



tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaishyasy asamsayah
(8.07)

tasmat -- therefore; *sarvesu* -- at all; *kalesu* -- times; *mam* -- Me; *anusmara* -- (go on) remembering; *yudhya* -- fight; *ca* -- and; *mayi* -- unto Me; *arpita* -- surrendering; *manah* -- mind; *buddhih* -- intellect; *mayi arpita-manah-buddhih* -- with mind and intellect fixed on me; *mam* -- to Me; *eva* -- alone; *esyasi* -- you will attain; *asamsayah* -- beyond a doubt, without doubt, doubtless.

Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)

Denk daarom voortdurend aan Mij alleen, en strijd. Als uw verstand en uw vrede vast op Mij gevestigd zijn, zult ge tot Mij komen, daar is geen twijfel aan. (8.07)

Par conséquent, à tout instant, souviens-toi de Moi et accomplis ton devoir. Tu M'atteindras certainement si ton mental et intellect sont toujours fixés sur Moi. (8.07)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥
(८।१४)



ananya-cetaḥ satatam
yo mam smarati nityasah
tasyaḥam sulabhah
Partha
nitya-yuktasya yoginah
(8.14)

ananya-cetaḥ – thinking of nothing else at all, with the mind not thinking of any other object, without deviation of the mind; *satatam* – unceasingly, constantly, always; *yah* -- who; *mam* -- me; *smarati* -- remembers; *nityasah* – regularly, daily (for a long time); *tasya* -- to him; *aham* -- I; *su-labhah* – easily attainable, very easy to achieve; *partha* -- O son of Partha, Arjuna; *nitya yuktasya* – ever integrated, ever engaged, ever steadfast; *yoginah* – of yogi.

Who bears Me in mind unceasingly, thinking of nothing else at all, to him I am easily attainable, O Pārtha (Arjuna), of this ever integrated yogi. (8.14)

Ik ben gemakkelijk bereikbaar, o Pārtha (Arjuna), door de altijd toegewijde yogi die steeds op Mij denkt, zonder zijn gedachten op iets anders te richten. (08.14)

Je suis facilement atteignable, O Arjuna, par le yogi inébranlable qui pense toujours à Moi et dont le mental ne se dirige pas ailleurs. (8.14)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
(९।२२)



anan pas cintayanto mam
ye janah paryupasate
tesam nit yabhi yuktanam
yoga-ksemam bahamy aham
(9.22)

ananyah -- without others, of no other, having no other object; *cintayantah* -- thinking; *mam* -- on Me; *ye* -- who; *janah* -- men, persons; *paryupasate* -- worship; *tesam* -- of them; *nitya* -- always; *abhiyuktanam* -- fixed in devotion; *nit yabhi yuktanam* -- of the ever-united, ever perseveringly; *yoga* -- yoga; *ksemam* -- protection; *yoga-ksemam* -- providing gain and security, the supply of what is not already possessed, and the preservation of what is already possessed; *vahami* -- carry; *aham* -- I.

To those who meditate on Me alone, thinking of no other, worshipping Me, ever perseveringly, I provide gain and security. (9.22)

Maar wie Mij toegewijd aanbidden en op Mijn bovennatuurlijke gedaante mediteren, schenk Ik wat ze missen en laat Ik behouden wat ze hebben. (9.22)

Je prends personnellement soin à la fois du bien-être spirituel et matériel des dévots de fermeté absolue, qui se souviennent toujours de moi et M'adorent ne visant que la contemplation. (9.22)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥

(9/26)



patram puspam phalam to yam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah
(9.26)

patram -- a leaf; *puspam* -- a flower; *phalam* -- fruit; *toyam* -- water; *yah* -- whoever; *me* -- to Me; *bhaktya* -- with devotion; *prayacchati* -- offers, gives; *tat* -- that; *aham* -- I; *bhakti-upahrtam* -- offered with devotion; *asnami* -- (eat) accept; *prayata-atmanah* -- from the pure-minded, from the self-conquered.

Whoever with devotion (*bhakti*) gives Me a leaf, a flower, a fruit, water, that do I accept, from the self-conquered, for it was devotion that made the offering. (See also BP 10.81.04) (9.26)

Als men Mij met liefde en toewijding een blad, een bloem, fruit of water offert, zal Ik het aanvaarden. (9.26)

Quiconque M'offre une feuille, une fleur, un fruit, ou de l'eau avec dévotion ; J'accepte et mange cette offrande de dévotion venant d'un cœur pur. (9.26)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

(9/34)



man-mana bhava
mad-bhaktō
mad-yajī mam
namaskuru
mam evaiśhyasi
yuktvaivam
atmamam
mat-parayanah (9.34)

mat-manah – on Me fix your mind, with mind filled with Me, always thinking of Me; *bhava* -- become; *mat* -- My; *bhaktah* -- devotee; *mat* -- My; *yaji* -- sacrificer; *mam* -- to Me; *namaskuru* – prostrate, bow down; *mam* -- to Me; *eva* - - alone; *esyasi* -- you will come; *yuktva* – being integrated, being absorbed, having united; *evam* -- thus; *atmanam* – the self; *mat-parayanah* – taking Me as the Supreme Goal.

On Me fix your mind; be devoted to Me; sacrifice to Me; prostrate to Me. Having made yourself integrated in Me, taking Me as the Supreme Goal, you shall certainly come to Me. (9.34)

Denk onafgebroken aan Mij, bewijs Mij eer en aanbid Mij. Als jij volkomen in Mij opgaat, zult jij zeker tot Mij komen. (9.34)

Fixe ton mental sur Moi, sois Mon dévot, adore-Moi, et incline-toi devant Moi. Ainsi, uni à Moi en Me mettant comme dessein suprême et seul refuge, tu M'atteindras certainement. (9.34)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥
(१०।८)



aham sarvasya prabhava
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah
(10.08)

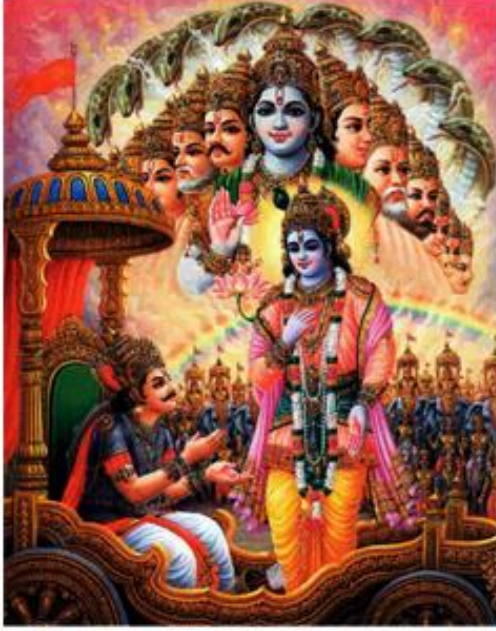
aham -- I; *sarvasya* -- of all; *prabhava* -- the source, the origin; *mattah* -- from Me; *sarvam* -- everything; *pravartate* -- evolves, emanates; *iti* -- thus; *matva* -- knowing; *bhajante* -- worship; *mam* -- Me; *budhah* -- the wise; *bhava-samanvitah* -- perseveringly.

I am the origin of all; all things evolve from Me: this knowing, the wise commune perseveringly with (*bha-j*) Me. (See also RV 8.58.02) (10.08)

Ik ben de oorsprong van allen; alles komt uit Mij voort; dit begrijpend, in aanbidding verzonken, aanschouwen de wijzen Mij (het Zelf). (10.08)

Je suis l'origine de tout. Tout émane de Moi. Comprenant cela, les sages M'adorent avec amour et dévotion. (10.08)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥
(११।५५)



mat-karma-kṛn mat-paramo
mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūtesu
yah sa mam eti Pandava
(11.55)

mat-karma-kṛt – perform actions for Me; *mat-paramah* – looks on Me as the supreme, considering Me as the Supreme, making me your highest goal; *mat-bhaktah* – is devoted to Me, being loyal in love to Me; *saṅga-varjitah* – is freed from attachment, being unattached; *nirvairah* -- without an enmity, without hatred; *sarva-bhūtesu* – towards all creatures, for any being at all, for all contingent beings; *yah* -- who; *sah* -- he; *mam* -- to Me; *eti* -- comes; *pandava* – O Pandava, O son of Pandu, Arjuna.

Perform actions for Me, and make Me your highest goal, be loyal in love (*bhakta*) to me, be unattached, have no hatred for any being at all: for all who do so come to Me, O Pandava (*Arjuna*). (See also 8.22) (11.55)

Mijn dierbare Arjuna, hij die handelingen verricht om Mij nentwil, hij voor wie Ik het hoogste heil ben, hij die Mij is toegewijd, bevrijd van alle gehechtheid, zonder haat jegens welke mens dan ook, hij zal tot Mij komen. (Zie ook 8.22) (11.55)

Celui qui accomplit toutes les actions pour Moi, et qui Me considère comme le dessein suprême ; qui est mon dévot, qui n'a pas d'attachement, et qui n'a d'hostilité pour aucun être, M'atteint, O Arjuna. (11.55)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

(१२।८)



mapp eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mapp eva
ata urdhvam na samsayah
(12.08)

mayi -- on Me; *eva* -- certainly; *manah* -- mind; *adhatsva* -- fix; *mayi* -- in Me; *buddhim* -- (your) intellect; *nivesaya* -- abode, place; *nivasisyasi* -- you will live; *mayi* -- in Me; *eva* -- alone; *atah urdhvam* -- hereafter, thereafter; *na* -- not, never; *samsayah* -- doubt.

Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (*eva*) you will abide hereafter in Me alone. (12.08)

Daarom, vestig uw gemoed op Mij, en laat uw intellect op Mij alleen vertoeven door meditatie en contemplatie. Hierna zult jij zeker in Mij verblijven. (12.08)

Fixe ton mental sur Moi, et laisse ton intellect demeurer en Moi seul (par la méditation et la contemplation). Après, tu m'atteindras certainement. (12.08)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥
(१३।२७)



samam sarvesu bhutesu
tisthantam paramesbaram
vinasyatsv abinasyantam
yah pasyati sa pasyati
(13.27)

samam -- equally; *sarvesu* -- (in) all; *bhutesu* -- in beings, in contingent beings; *tisthantam* -- abiding, residing; *parama-isvaram* -- the Supreme Lord; *vinasyatsu* -- among the mortal, among the perishing, in the destructible; *avinasyantam* -- among the immortal, the unperishing; *yah* -- who; *pasyati* -- sees; *sah* -- he; *pasyati* -- indeed sees.

He who sees the Supreme Lord abiding ever the same in all contingent beings, immortal in the mortal, he indeed sees. (13.27)

Hij die dezelfde eeuwige Verhevene Heer ziet als het onvergankelijke in het vergankelijke, gelijkelijk verblijvend in alle schepselen, ziet de dingen zoals ze zijn. (13.27)

Celui qui voit le même Éternel et Suprême Seigneur demeurant en tant qu'Esprit (Atmā), équitablement présent dans chaque être mortel, voit vraiment. (13.27)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥
(१४।२६)



mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate
14.26)

mam -- Me; *ca* -- and; *yah* -- who; *avyabhicarena* – unswerving, without fail; *bhakti-yogena* – (with) yoga of devotion; *sevate* – do honour, serves; *sah* -- he; *gunan* – constituents, Gunas, the modes of material nature; *samatitya* – passing beyond; *etan* -- these; *brahma-bhuyaya* – becoming Brahman; *kalpate* – is fit.

And, as to him who do Me honour with unswerving Yoga of devotion, passes beyond the constituents (*Gunas*), fit for becoming Brahman. (See also 7.14 and 15.19) (14.26)

Wie zich volledig verbindt in toegewijde dienst en in geen enkele omstandigheid ten val komt, ontsijgt onmiddellijk aan de geaardheden der materiële natuur en bereikt Nirvana of verlossing. (Zie ook 7.14 en 15.19) (14.26)

Celui qui M'offre le service avec amour et une dévotion infaillible traverse les trois modes de la nature matérielle, et devient digne de Brahman-nirvāna. (14.26)



सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।
वेदैश्च सर्वैर् अहम् एव वेद्यो
वेदान्तकृद् वेदविद् एव चाहम् ॥१५॥

sarvasya caham hr̥di sannibisto
mattah sm̥rtirjñanam apohanam ca
vedais ca sarbair aham eva vedyo
vedanta-krd̥ veda-vid̥ eva caham
(15.15)

sarvasya -- of all; *ca* -- and; *aham* -- I; *hr̥di* -- in the heart; *sannivistah* -- dwelling, seated, situated; *mattah* -- from Me; *sm̥rtih* -- memory; *jñanam* -- knowledge; *apohanam* -- non-attendance; *ca* -- and; *vedaih* -- by the Vedas; *ca* -- and; *sarvaih* -- all; *aham* -- I; *eva* -- even; *vedyah* -- to be known; *vedanta-krt̥* -- the maker of the *Vedanta*; *veda-vit̥* -- the knower of the Vedas; *eva* -- even; *ca* -- and; *aham* -- I.

I make My dwelling in the hearts of all: from Me are memory and knowledge, as well as their non-attendance. It is I who am to be known by means of all the Vedas. I am the maker of the Vedanta, and also the knower of the Vedas. (See also 6.39) (15.15)

Ik woon in ieders hart en van Mij komen geheugen, kennis en vergetelheid. De bedoeling van alle Veda's is dat men Mij leert kennen. Ik ben voorwaar de schrijver van de Vedanta en degene die de Veda's doorgrondt. (Zie ook 6.39) (15.15)

Je siège dans le psychisme intérieur de tous les êtres. La mémoire, la Connaissance de Soi, et la dissipation du doute et des notions injustes (en

arguant sur l'Éternel Être ou en extase (Samādhi)) viennent de Moi. Je suis en vérité ce qui doit être connu (par l'étude) dans tous les Veda. Je suis, vraiment, l'auteur du Vedānta, et le Connaisseur des Vedas (15.15)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
(१६।२१)



tri-vidham narakasyedam
dvaram nasanam atmanah
kamaḥ krodhas tatha lobhas
tasmad etat trayam tyajet
(16.21)

tri-vidham – triple, of three kinds; *narakasya* -- of hell; *idam* -- this; *dvaram* -- gate; *nasanam* -- destructive; *atmanah* -- of the self; *kamaḥ* -- lust; *krodhas* -- anger; *tatha* -- also; *lobhas* -- greed; *tasmad* -- therefore; *etat* -- these; *trayam* -- three; *tyajet* – (one) must give up, (one) should abandon, avoid.

Triple is the gate of this hell, destructive of the self: lust, anger, and greed. Therefore, avoid these three. (See also MB 5.33.66) (16.21)

Er zijn drie poorten die toegang geven tot deze hel – lust, woede en hebzucht. Ieder verstandig mens dient zich hiervan af te wenden, want ze leiden de ziel omlaag. (16.21)

La convoitise, la colère, et l'avidité sont les trois portes de l'enfer qui mènent à la ruine (ou l'esclavage) de l'individu. C'est ainsi que nous devons (apprendre) de renoncer à ces trois. (16.21)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥
(१७।१५)



anudbega-karam
bakyam satyam
priya-hitam ca yat
svadhyayaabhyasanam
caiva van-mayam
tapa ucyate
(17.15)

anudvega-karam – serenity of mind; *vakyam* – speech, words; *satyam* -- truthful; *priya* – dear, pleasant; *hitam* -- beneficial; *ca* -- and; *yat* -- which; *svadhyaya abhyasanam* – the practice of sacred recitation; *ca* -- and; *eva* -- also; *vak-mayam* -- of the tongue (speech); *tapah* -- austerity; *ucyate* -- is said to be, is called, is termed.

Words that do not cause offence, that are truthful, pleasant and beneficial, and also the practice of sacred recitation, are termed the penance of the tongue (or, the word). (17.15)

Het gesproken woord, dat geen ergernis wekt, dat waar, aangenaam en weldadig is, en de gewoonte de schriften te bestuderen, noemt men de ascese van de spraak. (17.15)

La parole qui n'est pas offensif, qui est vraie, agréable, bénéfique, et est utilisée pour l'étude régulière des écritures est appelée l'austérité de la parole. (17.15)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥
(१८।५५)



bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram
(18.55)

bhaktya – by supreme (highest) devotion; *mam* -- Me; *abhijanati* – he realises Me, knows Me; *yavan* -- what; *yah ca asmi* -- as I (really) am; *tattvatah* -- in truth; *tatah* -- then; *mam* -- Me; *tattvatah* -- in truth; *jnatva* -- knowing; *visate* -- he enters; *tad-anantaram* – immediately (into the ‘That’) into the Supreme.

By supreme devotion (meaning, love and loyalty) he realises Me as I really am, who and what I am. Then, knowing Me in truth, he immediately enters into the Supreme (he enters into ‘That’).(See also 5.19) (18.55)

Door toewijding leert hij Mij in essentie kennen, wie en wat Ik ben; Mij aldus in essentie kennend, gaat hij zonder verwijl op in het koninkrijk Gods. (Zie ook 5.19) (18.55)

Par la dévotion on comprend vraiment ce que Je suis et qui Je suis d’essence. M’ayant connu dans Mon essence, on entre immédiatement en Moi. (18.55)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥
(१८।६१)



isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya
(18.61)

isvarah -- the Lord; *sarva-bhutanam* -- of all contingent beings; *hrd-dese* -- in the heart; *arjuna* -- O Arjuna; *tisthati* -- dwells; *bhramayan* -- making to whirl; *sarva-bhutani* -- all contingent beings; *yantra arudhani* -- fixed in a machine; *mayaya* -- illusive power.

The Lord dwells in the region of the heart of all contingent beings, O Arjuna, and by His illusive power (*Maya*) making them all whirl as if fixed in a machine. (18.61)

De Verhevene Heer zetelt in ieders hart, O Arjuna, en bestuurt het doen en laten van alle levende wezens, die zich in het lichaam als het ware in een mechaniek bevinden, dat gemaakt is van de materiële energie. (18.61)

Le Seigneur (ou Īśvara) demeure dans le psychisme intérieur de tous les êtres, O Arjuna, occasionnant tous les êtres d'actionner (ou, travailler à leur Karma) par Sa force de Māyā comme s'ils étaient (des marionnettes du Karma) montés sur une machine. (18.61)

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
(१८।६६)



sarva-dharman parityajya
mam ekam saranam braja
aham tvam sarva-papebhyo
moksayisyami ma sucah
(18.66)

sarva-dharman -- all other dharmas (duties); *parityajya* -- forsaking; *mam* -- to Me; *ekam* -- only; *saranam* -- refuge; *vraja* -- take; *aham* -- I; *tvam* -- you; *sarva papebhyah* -- from all evils; *moksayisyami* -- will deliver; *ma* -- not; *sucah* -- grieve.

Forsaking all other dharmas (*duties*), turn to Me, your only refuge, for I will deliver you of all evils. Do not grieve. (18.66)

Laat alle vormen van geloof voor wat ze zijn en geeft u slechts aan Mij over. Ik zal u verlossen van de terugslagen van al uw zonden. (18.66)

Mettant tout le Dharma sur le côté, abandonne-toi complètement à Ma volonté (avec foi et douce contemplation). Je te libérerai de tout péché (ou, des liens de Karma). N'aie pas de peine. (18.66)

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

(१८।६८)



ya idam paramam
guhyam mad-bhaktesu
abhidhasyati
bhaktim mayi param
krtva mam
evaishyaty asamsayah
(18.68)

yah -- who; *idam* -- this; *paramam* -- supreme; *guhyam* -- secret (knowledge); *mat bhaktesu* -- to my loving devotees; *abhidhasyati* -- impart; *bhaktim* -- devotion; *mayi* -- to Me; *param* -- highest (supreme); *krtva* -- showing; *mam* -- to Me; *eva* -- even; *esyati* -- will come; *asamsayah* -- without doubt.

But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti*: love and loyalty) to Me, will come and reach Me without doubt. (18.68)

Wie dit verheven geheim aan de toegewijden onthuld komt voorzeker tot toegewijde dienst en zal tenslotte tot Mij terugkeren. (18.68)

Celui qui propagera le suprême secret de la philosophie (ou, la connaissance transcendante de la Gîtâ) parmi Mes dévots, accomplira pour Moi le plus haut service dévotionnel, et Me viendra certainement (atteindra Parama Dhāma). (17.68)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥
(१८।७८)



yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srih vijayo bhutir
dhruva nitir matir mama
(18.78)

yatra -- whenever; *yoga-isvarah* -- the Lord of yoga; *krsnah* -- Krsna; *yatra* -- wherever; *parthah* -- Partha, the son of Partha; *dhanuh-dharah* -- the archer, the carrier of the bow and arrow; *tatra* -- there; *srih* -- prosperity; *vijayah* -- victory; *bhutir* -- happiness; *dhruva* -- firm; *nitir* -- morality; *matir mama* -- my opinion.

Whenever Krsna, the Lord of Yoga is; wherever is Pārtha (Arjuna) the Archer, there is prosperity, victory, happiness, and firm morality, this is my conviction. (18.78)

Overal waar Krishna, de Heer van yoga, of Dharma in de vorm der schrifturen, en Arjuna met de wapens van plicht en bescherming zullen zijn; zal er eeuwige voorspoed, overwinning, geluk en moraliteit wezen. Dit is mijn overtuiging. (18.78)

Samjaya dit : Là où seront Krishna, le Seigneur du yoga (dans la forme des écritures (Śāstra)), et Arjuna avec ses armes (Śāstra) du devoir et protection, là aussi, seront prospérité, fortune, victoire, bonheur, et moralité. Ceci est ma conviction. (18.78)

हरिः ॐ तत्सत् हरिः ॐ तत्सत् हरिः ॐ तत्सत्
श्रीकृष्णार्पणं अस्तु शुभं भूयात्
ॐ शान्तिः शान्तिः शान्तिः

Hariḥ AUM tatsat Hariḥ AUM tatsat Hariḥ AUM tatsat
Śrī Kṛṣṇārpanam astu śubham bhūyāt.
AUM Śāntiḥ Śāntiḥ Śāntiḥ

**This is offered to Lord Śrī Kṛṣṇa. May He bless us
all with goodness, prosperity, and peace.**



Hariḥ AUM tatsat Hariḥ AUM tatsat Hariḥ AUM tatsat

Śrī Kṛṣṇārpanam astu śubham bhūyāt.

AUM Śāntiḥ Śāntiḥ Śāntiḥ

This is offered to Lord Śrī Kṛṣṇa.

May He bless us all with

Goodness, prosperity, and peace.

Hariḥ AUM tatsat Hariḥ AUM tatsat Hariḥ AUM tatsat

Śrī Kṛṣṇārpanam astu śubham bhūyāt.

AUM Śāntiḥ Śāntiḥ Śāntiḥ

**Het boek is aan de Heer Sri Krishna geschonken. Moge Hij ons allen zegenen met
goedheid, voorspoed, en vrede.**

Harīh AUM tatsat Harīh AUM tatsat Harīh AUM tatsat

Śrī Kṛsnārpanam astu śubham bhūyāt.

AUM Śāntih Śāntih Śāntih

Ceci est offert au Seigneur Śrī Kṛṣṇa. Puisse t’Il nous

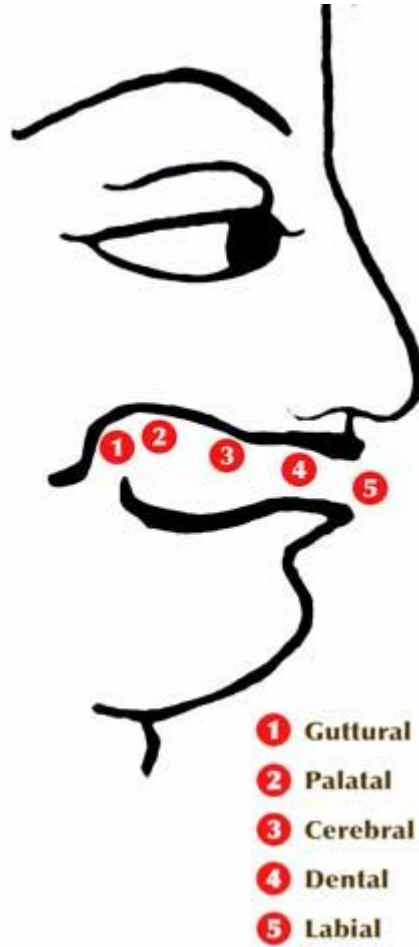
Bénir tous avec bonté, prospérité, et paix.

Sanskrit Transliteration and Pronunciation Guide

Sanskrit is one of the world's most ancient languages and is derived from the same proto mother language as Latin and Greek so many of the words are common.. In this manuscript Devanāgarī characters are transliterated along the scheme adopted by the International Congress of Orientalists (ICO) at Athens in 1912. There are fifty-two (52) alphabets in the Sanskrit language. Forty-nine (49) most usual alphabets are given below. The alphabet 'a' at the end of English transliteration of Sanskrit words should be pronounced very softly, or should not be generally pronounced at all; but never pronounced as "ā", except in Sanskrit poetry or in chanting. As an example, the word "Rāma" should be pronounced as Raam, not as Rāmā or "Raamaa", except in chanting.

All Sanskrit sounds are pronounced at one of five different points of contact in the mouth, as indicated in the diagram below.

The word "alphabet" is not usually applied to Sanskrit or other Indian languages. There is a subtle difference between the notion of "alphabet" and the "aksharas" as the letters of Sanskrit are called. When we think of the word "alphabet" we normally think of the letters of the language and a name given to each letter to identify it. In most languages the letters of the alphabet have names which may give a clue to the sound associated with the letter. In Sanskrit and other Indian languages, there is no specific name given to the letters. The sound the letter stands for is actually the name for the letter. In a phonetic language reading becomes easy since the reader will be reading out the letters by uttering the sound associated with the akshara. More information on this is given in a separate section on Sanskrit and Phonetics.



The chart below shows the first twenty-five consonants. Each row lists all the sounds that are pronounced at a given point of contact. The “a” is added for the sake of pronunciation.

Velar	kanthya	ka	kha	ga	gha	ña
Palatal	tālavya	ca	cha	ja	jha	ña
Retroflex	Mūrd- hanya	ta	tha	da	dha	na
Dental	dantya	ta	tha	da	dha	na
Labial	osthya	pa	pha	ba	bha	ma

- The first row lists all the sounds said in the throat, referred to as “velar”.

- The second row lists the “palatal” sounds, with the tongue touching the soft palate, at the top of the mouth.
- The third row lists the “retroflex” sounds, so called because they curl the tip of the tongue upward toward the head, with the tongue touching the hard palate – the ridge behind the upper teeth.
- The sounds in the fourth row are pronounced with the tongue flat and the tip of the tongue touching the point at which the upper teeth meet the gums.
- The sounds in the fifth row are pronounced with the lips.

You will notice that the third and fourth rows are very identical. The only difference between them is the point of articulation, and that is, the place where the tongue touches the upper part of the mouth.

Gutterals

The first group of consonants are the gutterals.

क	ख	ग	घ	ङ
ka	kha	ga	gha	na

क sounds like the first sound in cup.

ख is the aspirated form of **क**.

ग sounds like the 'g' in gum.

घ is the aspirated form of **ग**.

ङ sounds like the ng in finger.

Palatals

The second group consists of the palatals.

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

च sounds like chair.

छ is the aspirated form of च.

ज sounds like the 'j' in jar.

झ is the aspirated form of ज.

ञ sounds similar to the last syllable of the Spanish word **espana**, where the 'n' has the combination sound of the English 'n' and 'y'.

Cerebrals

The third group of consonants are the cerebrals.

ट	ठ	ड	ढ	ण
ta	tha	da	dha	na

ट sounds similar to the 't' in taylor.

ठ is the aspirated form of ट.

ड sounds similar to the 'd' in day, differ, etc.

ढ is the aspirated form of ड.

ण sounds similar to the 'n' in fund.

Dentals

The fourth group is made up of the dentals.

त	थ	द	ध	न
ta	tha	da	dha	na

त sounds like the first sound in thirty.

थ is the aspirated form of त.

द sounds like the first sound in thus.

ध is the aspirated form of द.

न sounds like the 'n' in null, name, etc.

Labials

The fifth group of consonants are the labials.

प	फ	ब	ध	म
pa	pha	ba	bha	ma

प sounds like the 'p' in pun.

फ is the aspirated form of प.

ब sounds like the 'b' in butter.

ध is the aspirated form of ब.

म sounds like the 'm' in man.

Alphabet Sanskrit

अ a आ ā

इ i ई ī

उ u ऊ ū

ऋ ṛ ॠ ṛ लृ !

ए e ऐ ai

ओ o औ au

अं am अः aḥ

क ka ख kha ग ga घ gha ङ ṅa

च ca छ cha ज ja झ jha ञ ṅa

ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa

त ta थ tha द da ध dha न na

प pa फ pha ब ba भ bha म ma

य ya र ra ल la व va

श śa ष ṣa स sa ह ha

The Consonants

The consonants in Sanskrit are known as "vyanjanani" and total thirty-three in number, though in recent times, a few additional ones have been included to support some frequently used syllables.

The consonants are grouped into six groups. The first five have five consonants each and the last one has eight. The grouping is based on the natural ordering of sounds such as gutturals, palatals, etc.

An interesting observation is that the letters of Sanskrit are given names exactly matching the sound they represent. A consonant derives its name from the sound when the basic vowel "a" is sounded with the consonant. In Sanskrit and in other Indian languages, each consonant has a generic form in which its pronunciation will not have any vowel sound associated with it. The generic form is required when more than one consonant is used in forming syllables and there are many such combinations in Sanskrit. It was common practice to introduce the consonants to the children learning the language, not in their generic form but in the form where they are used with the first vowel "a". The writing system in Devanagari has a representation for the generic form of a consonant through the use of a special mark written at the bottom of the consonant's familiar representation. This mark is known as the "nether stroke" or the "halanth".

Let us look at the first consonant. क (ka)

The generic form of क is क्. The nether stroke ् is attached below the letter क. Now, the familiar form of a consonant in Sanskrit is the form when it is sounded with the first vowel, ie: आ. Thus क् + आ = क

Producing a consonant in its generic form requires that no vowel sound be added to the generic consonant sound. The generic sound is quite similar to the sound associated with a basic phoneme corresponding to a consonant in English. For the consonant क the associated generic sound will be like the ending syllable of words "lake", "bake", etc.

A pure consonant is linguistically defined to be one without any vowel attached to it. Consonants can be meaningful in practice only when uttered along with a vowel. Ancient linguistic scholars referred to vowels as "life giving" aksharas while the consonants were likened to the body.

It is common practice to introduce the consonants to the student, in the form where the first vowel **आ** forms the syllable with the generic sound of the consonant. Thus the student learns that **क** is pronounced like the first sound of "cup". In India, children are often taught the aksharas in this manner.

Consonants

क	ka [kʌ]	ख	kha [kʰʌ]	ग	ga [gʌ]	घ	gha [gʱʌ]	ङ	ṅa [ŋʌ]
च	ca [cʌ]	छ	cha [cʰʌ]	ज	ja [jʌ]	झ	jha [jʱʌ]	ञ	ña [ɲʌ]
ट	ṭa [ʈʌ]	ठ	ṭha [ʈʰʌ]	ड	ḍa [ɖʌ]	ढ	ḍha [ɖʱʌ]	ण	ṇa [ɳʌ]
त	ta [tʌ]	थ	tha [tʰʌ]	द	da [dʌ]	ध	dha [dʱʌ]	न	na [nʌ]
प	pa [pʌ]	फ	pha [pʰʌ]	ब	ba [ʋʌ]	भ	bha [bʱʌ]	म	ma [mʌ]
य	ya [jʌ]	र	ra [rʌ]	ल	la [lʌ]	व	va [ʋʌ]		
श	śa [ʃʌ]	ष	ṣa [ʂʌ]	स	sa [sʌ]				
ह	ha [ɦʌ]	ळ	ḷa [ɭʌ]						

Conjunct consonants (see next page)

There are about a thousand conjunct consonants, most of which combine two or three consonants. There are also some with four-consonant conjuncts and at least one well-known conjunct with five consonants.

Writing the letters

अ					
आ					
इ					
उ					

क	क्ख	क्क	क्ण	क्त	क्त्य	क्त्र	क्त्र्य	क्त्व	क्न	क्न्य	क्म
kka	kkha	kca	kṇa	kta	ktya	ktra	ktrya	ktva	kna	knya	kma
क्य	क्र	क्र्य	क्ल	क्व	क्व्य	क्ष	क्ष्म	क्ष्य	क्ष्व	ख्य	ख्र
kya	kra	krya	kla	kva	kvya	kṣa	kṣma	kṣya	kṣva	khyā	khra
ग्य	ग्र	ग्र्य	घ्न	घ्न्य	घ्म	घ्य	घ्र	ङ्क	ङ्क्	ङ्क्य	ङ्क्य
gya	gra	grya	ghna	ghnya	ghma	ghya	ghra	ṅka	ṅkta	ṅktya	ṅkya
ङ्क्ष	ङ्क्ष्व	ङ्क्ष्य	ङ्क्ष्य	ङ्ग	ङ्ग्य	ङ्ग	ङ्ग्य	ङ्ग	ङ्ग	ङ्ग	ङ्ग
ṅkṣa	ṅkṣva	ṅkṣya	ṅkṣya	ṅga	ṅgya	ṅgha	ṅghya	ṅghra	ṅña	ṅña	ṅña
ञ्य	च्च	च्छ	च्छ्र	ञ	चम	च्य	च्य	छ	ज	ज्ज	ज्ञ
ṇya	cca	ccha	cchra	cña	cma	cya	chya	chra	jja	jjha	jña
झ्य	ज्म	ज्य	ज्र	ज्व	ञ्च	ञ्म	ञ्म्य	ञ्च	ञ	ञ्य	ट
jña	jma	jya	jra	jva	ñca	ñcma	ñcya	ñcha	ña	ñya	ṭa

Numerals

०	१	२	३	४	५	६	७	८	९	१०
शून्य	एक	द्वि	त्रि	चतुर्	पञ्चन्	षष्	सप्तन्	अष्टन्	नवन्	दशन्
śūnya	eka	dvi	tri	catur	pañcan	ṣaṣ	saptan	aṣṭan	navan	daśan
0	1	2	3	4	5	6	7	8	9	10

The Vowels

In Sanskrit, the vowels form an independant group from the consonants. There are fifteen vowels which comprise five short ones, eight long ones and two support vowels. Among these fifteen, only thirteen are in normal use these days.

The vowels are called "swaras" in Sanskrit.

Short Vowels

अ	इ	उ	ऋ	ॠ
a	i	u	r	l

अ is pronounced as in cup, bus, etc.

इ is pronounced as in inform, init., etc.

उ is pronounced as in look, book, etc.

ऋ has no direct equivalent and is pronounced somewhere between ri and ru, like crystal.

ॠ is also like ऋ and is pronounced somewhere between li and lu, similar to glycerine.

Long Vowels

The eight long vowels are:

आ	ई	ऊ	ऋ	ए	ऐ	ओ	औ
a	i	u	r	e	ai	o	au

The first four are the long forms of the corresponding short vowels.

ए and ओ are long vowels which do not have short forms in Sanskrit.

ऐ and औ are often likened to diphthongs though they are not strictly combinations of two vowels.

आ is pronounced as in far, bar, fall, etc.

ई is pronounced as in easy, eagle, etc.

ऊ is pronounced as in rooster, fool, etc.

ऋ is the long form of ॠ

ए is pronounced as in fable, gray, etc.

ऐ is pronounced as in my, fly, etc.

ओ is pronounced as in road, goat, etc.

औ is pronounced as in down, noun, etc.

Support Vowels

The two support vowels are known as "ubhayakshara" and are mostly appended to syllables. They are not used independantly like other vowels.

They add specific sounds to the syllables they are appended to. These two support vowels are represented using the vowel अ

अं	आः
am	ah

The first is known as the "anuswara" and the second "visarga". The anuswara adds a sound similar to the sound of 'm' in "sum" to the syllable. The visarga adds a sound similar to "ha" to the syllable. The "ha" will change depending upon the vowel ending the syllable. The visarga more or less extends the vowel in the syllable with h+the same vowel as in the syllable.

Example: if the syllable ends in vowel इ then the visarga would add a sound like "hi".

There may be differences in the manner in which these two are introduced in conventional Sanskrit primers. When reading Sanskrit, it will be necessary to render the visarga in a way that will distinguish it from the syllables ha, hi, hu, etc. This may be accomplished by shortening the vowel in the visarga.

One is tempted to ask, "Well how can Sanskrit be a phonetic language then, if the sound for the letter is context-dependant?". We shall answer this in a later section dealing with phonetics.

Semi-vowels, sibilants, etc.

The sixth group of consists of three subgroups.

Semivowels

य	र	ल	व
ya	ra	la	va

Sibilants

श	ष	स
śa	sa	sa

Aspirate

ह
ha

Conjunct characters (Samyuktakshar)

Samyuktakshar or a conjunct character represents a syllable made up of two or more consonants from the basic set. In forming syllables, the Samyuktakshar will combine with one of the vowels.

In respect of Sanskrit, the term conjunct refers to a syllable formed with two or more consonants and a vowel.

Let us look at an example of a conjunct.

The name Krishna is familiar to one and all.

In Devanagari it is written as कृषणा and the word is made up of the two syllables कृ and षणा. The first syllable has the consonant क combining with the vowel ऋ and the second syllable is a combination of ष, ण and आ. In Sanskrit, we reckon कृषणा as being made up of two aksharas.

Here are some examples of two-consonant conjuncts.

ग्न = ग + न

म्प = म + प

इत = झ + त

Note that in the first conjunct a half-form of **न** is attached to the vertical stroke of the first consonant. In the second and third case, the first consonant has lost its vertical stroke, while the second consonant is written in full.

Over the centuries, different conventions have been adopted for writing conjuncts. We will see some variations in the next section.

Writing methods for conjuncts

As a general rule, consonants in a conjunct are written in their half form except the final consonant which is written in its full form. There are exceptions to this rule when the consonants do not have a clear half form. The consonants which do not have the vertical stroke in their shape come under this category.

The following 22 consonants have a vertical stroke in them.

ख ग घ च ज झ ञ

ण त थ ध ग प ब

भ म य लृ व झ ष स

The following do not have a vertical stroke in them.

ङ छ ट ठ ड

ढ द र ह

क and **फ** have a stroke in the middle.

For the twenty-two shown first, the half form is obtained by simply removing the vertical stroke. For **क**, the half form is the first section of **क्क** (not to be confused with **व**). The half form of **फ** is the first section of **फ्फ**, which is very close to that of **प** itself.

For the nine in the middle rows above, a clear half form is not standardised. Often the letters are just reduced in size and placed before the succeeding consonant in the conjunct. Considerable flexibility exists in writing conjuncts with these consonants. Examples of conjuncts with these nine consonants will be given below.

Identifying conjuncts in written text is important for several reasons. Traditionally, Sanskrit verses were composed to conform to specific metre comprising a fixed number of aksharas. Hence the writing systems also provided some mechanism to form conjuncts from the consonants. The use of the 'half form' introduced earlier is a practice allowed for many conjuncts particularly those which include a vertical stroke in their shapes. Since the half form is not clearly defined for all the consonants, special shapes were introduced for some of the conjuncts. Thus the actual shapes for many conjuncts were altered but in a way allowing enough clues to identify the individual consonants.

In many cases, the individual consonants were written one below the other vertically but with reduced sizes to accommodate writing the conjunct within a vertical span. In some cases, a combination of 'half form' and writing one below the other was adopted. It must be pointed out that considerable flexibility exists in writing the conjuncts, though by convention, some shapes have become the standard.

Here are some examples of the conjuncts. Please note that there are nearly a thousand of these. Only some are included here.

[Note that the display of conjuncts varies based upon your Unicode display implementation - not all conjuncts may be displayed correctly.]

अ + च = अच

प + त = प्त

ट + ट = ट्ट

द + म = द्म

ड + य = ड्य

द + व = द्व

ङ + क = ङ्क

क + त = क्त

झ + र = झ्र

ह + म = हम्

ट + र = ट्र

द + ग = द्ग

न + द + र = न्द्र

स + त + र = स्त्र

ष + व + व = ष्ट्व

Samyuktakshar and vowel combinations

The rules for writing syllables with samyuktakshar and vowels are the same as the ones for writing consonant-vowel combinations. The matras are used exactly the same way as before and will apply to the last consonant in the syllable except for "i" where the matra will appear before all the half-forms when half-forms are used. When the shape of the conjunct is very different, its shape may be viewed as that of a consonant itself and the matras added appropriately.

Rarely used Aksharas and notes on similar looking Aksharas

Sanskrit manuscripts may include some special consonant vowel combinations with the vowel 'li', especially the long one. Such aksharas are not found in common literature but have been used in treatises on scientific concepts and medicine. For the beginner, these may not be of much interest but the student must nevertheless remember that such aksharas are used. Also, it is quite likely that the beginner will see quite a bit of similarity between some of the consonants and vowels. Given below are clues to the similar looking aksharas.

Among ऋ, ॠ and ॡ only ऋ is normally used as a vowel with consonants. The

other two are mostly used as independent vowels and in cases where they do combine with consonants, the following consonants are the ones which figure most.

ट, त, द, घ, न and स combine with ऋ.

लृ is seen mostly with क.

[Source document contains typesetting error whilst discussing the combination of र and ऋ ... ऋ]

Note on timing

The short vowels are pronounced for one unit of time and the long ones two units. The unit of time is not an absolute value by itself.

Letters which look similar and thus might confuse the student are shown below.

इ द ह

थ य

भ म

घ ध

ढ द

त न

प ष

ब व

ख may be confused with र followed by a व, i.e. रव.

The first part of **ख** will in general be more curved than **र** but in the case of the case of the guttural **रव**, the bottom stroke will overlap with the round of the **व**.

The comparison will be achieved by writing the two aksharas one below the other.

ख

रव

The student is urged to keep these similar looking shapes in mind when learning the script.

Conjuncts with र

The consonant **र** is special in that conjuncts where **र** occurs as the first consonant are written using a special ligature. In these conjuncts, the presence of **र** is indicated by a shape resembling a hook above the last consonant of the conjunct.

Let us look at a few examples.

[Note that the display of conjuncts varies based upon your Unicode display implementation - not all conjuncts may be displayed correctly.]

र + क = कर्

र + त = तर्

र + क + य = कर्य

र + त + य = तर्य

र combines with almost every other consonant and one finds several words in Sanskrit with **र** as well as **य** in a conjunct.

Earlier, we had mentioned about a conjunct with five consonants. Here is the word with the conjunct.

कात्स्न्या Just two syllables in the word!

Let us now look at some conjuncts in which र appears as the second or third consonant. We have already seen that र belongs to the group of semivowels. Most consonants will combine with र and the resulting conjunct will usually end with र and an appropriate vowel. The presence of र in the conjunct will be seen through a special stroke added to the first consonant. Please observe the following carefully and remember the writing method for the consonant.

क्र = क + र

च्र = च + र

ट्र = ट + र

त्र = त + र

प्र = प + र

म्र = म + र

A Few Exercises

Learning a script, that too Devanagari, may appear to be a formidable task. Scripts of Indian languages are not easy to master quickly but once the underlying principle of the aksharas is understood, reading becomes very easy. Unlike the letters of the Roman alphabet where there is no clustering of the letters in the alphabetic sequence such as labials etc., the aksharas of Sanskrit are extremely well organized into clearly discernible groups. The student is advised to remember the sequence of aksharas in each group.

Given below are some exercises at identifying the basic aksharas of Sanskrit. Now that you have learnt the basic writing system used in Sanskrit, you might want to see for yourself how well you can identify and read Devanagari script.

1. Identify the following aksharas and speak them. You might also wish to distinguish vowels from consonants.

इ ऐ क ल ह

ओ य द ख त

घ ध र ड छ

2. Speak out the following aksharas.

सो हो बो नौ दे

वा मा तृ कू ढो

3. Speak out the following conjuncts.

ट्रै क्रो छि षे दे

4. No clues are given but figure out what the words are. We have put spaces between the letters for you to identify the aksharas easily.

इ इ गू लू षू

गू री कू

के टि नू

ही ब्रू

अ वे सू ता

जा प नी सू

अ मे रि क नू
ओ मै गाडू
दिसू ईसू नीटू
गुडू एवसेसैसू

At this point you should see the advantage of a phonetic system of writing!

These are a few words in Sanskrit to write the letters yourself, and are a summary of what we have learned so far.

Words in Sanskrit

नमः	बालः	बाला	स	सा	तौ	ते
bow (namaste)	boy	girl	he	she	they (m)	they(f) many
पठ	पठति	लिख	पच	खाद	चल	हस धाव
read	reads	write	cook	eat	walk	laugh run
खेल	वद	शाखा	पत	अम्बा	जनक	
play	speak	branch	fall	mother	father	
पुत्र	एव	च	न	कुत्र	अत्र	तत्र
son	also	and	no	where ?	here	there
अज	गज	अश्व	सिंह	ति	तः	न्ति
goat	elephant	horse	lion	does-singular	does-(two)	does-many

Here are phrases using these words

बाल पठति . बाला लिखति .
Boy reads . Girl writes .

स चलति . सा खेलति .
He walks . She plays .

राम शाम च वदतः . तौ वदतः .
Ram and Sham speak . They speak .

मीरा मीना च नमतः . ते नमतः .
Meera and Meena greet . They greet .

अम्बा पचति . शाखा पतति .
Mother cooks . Branch falls .

गज अज कुत्र चलत ? तौ अत्र चलत .
Elephant goat where walking ? They here walking (to) .

अश्व सिंह च न चलत तौ धावत .
horse and lion no walk they run .

तौ तत्र एव खादत .
They there also eat .

राम शाम टौम च हसन्ति .
Ram , Sham and Tom laugh .

You should learn the following by memory, and learn to write the letters yourself :

Detached vowels

अ आ इ ई उ ऊ ए ऐ ओ औ ऋ लृ
a aa i ee u oo ae aae o au ri Lri

Vowel marks

ा ि िी ु ू ै ै ो ौ , ˆ ˆ ˆ accent
aa i ee u oo ri ae aae o au r r r accent

Numbers

० १ २ ३ ४ ५ ६ ७ ८ ९
0 1 2 3 4 5 6 7 8 9

Letters

क ख ग घ ङ च छ ज झ ञ
k kh g gh n ch chh j jh n

ट ठ ड ढ ण त थ द ध न
t tth d dh n t' th the thhe n

प फ ब भ म य र ल ळ
p f b bh m y r L LL

व श ष स ह श्र ष्टृ त्र ज्ञ ॐ
v sh shh s h shr tthth tt t'r gy om

भ ण य ञ रु ह क्ष त्त ज ङ ढ
jh n thhy hm ru hy ksh tt' z ad' ad'h

Half letters

क् ख् ग् घ् च् छ् ज् झ् ञ् त् थ् द् ध् न् प् फ् भ् म्
k kh g gh ch chh j n t' th the n n p f bh m

य् ल् व् श् स ह क्ष ङ् ष
y L v sh s h ksh gy b shh

ऋ रू ङ्क ङ्ग द्धे द्धे द्धे
Ri Roo ngk ngg thethe thethe thev

अ आ इ ई उ ऊ ए ऐ ओ औ ऋ लृ
। िी ी ॰ ॱ ॲ ॳ ॴ ॵ ॶ ॷ ॸ ॹ
० १ २ ३ ४ ५ ६ ७ ८ ९

क ख ग घ ङ	च छ ज झ ञ
ट ठ ड ढ ण	त थ द ध न
प फ ब भ म	य र ल ळ
व श ष स ह	श्रृ ऋ ॠ ऌ ॡ ॢ ॣ
भ ण व्य ञ रु	ह क्ष त ज ङ ढ
क् ख ग घ ङ च छ ज झ ञ	ट ठ ड ढ ण त थ द ध न
प फ ब भ म य र ल ळ	व श ष स ह ऋ ॠ
ॡ ॢ ॣ । ॥ ० १ २ ३ ४ ५ ६ ७ ८ ९	

More exercises, phrases to write

बाल पठति . बाला लिखति .
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स चलति . सा खेलति .
He walks . She plays .

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अश्व सिंह च न चलत तौ धावत .
horse and lion no walk they run .

तौ तत्र एव खादत .
They there also eat .

राम शाम टौम च हसन्ति .
Ram , Sham and Tom laugh .

किम् शुक, पिक कपोत च कूजन्ति

Do parrot , cuckoo (and) pigeon sing(birdtalk)

अथवा वदन्ति ?

or speak

आम , ते कूजन्ति !

Yes , they sing !

ते तदा पठन्ति , यदा ते न भ्रमन्ति .

They then read when they are not taking a stroll

सिंह गर्जति . पवन वहति .

Lion roars . Wind blows (flows) .

अनल ज्वलति . सूद पचति .

Fire burns. Cook cooks.

अहम पठामि. आवाम पठावः. वयम पठामः.
I read . We (two) read . We (many) read.

त्वम किम पठसि? युवाम किम पठथ?
You what read ? You (two) what read ?

युयम किम पठथ? त्वम उच्चै हससि .
You (many) what read ? You (one) loudly laugh.

युवाम वृथा न वदथ . त्वम अपि खादसि .
You (two) without cause (uselessly) dont laugh . You too eat.

ता स्वयम एव पठन्ति .
They (fem -many) by themselves are reading.

Writing the letters

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ल					

त्वम कुत्र वससि ? भ्रमरौ तत्र गुञ्जत .
You where live ? Insects there buzz .

ईश्वर एक अस्ति . भक्ता ग्रन्थान पठन्ति .
God one is . Devotees holybooks read



वृद्धा दण्डेन चलति . कृषक वृक्षौ रक्षति .
Old man with stick walks . Farmer trees protects .

ते सैनिका राष्ट्रध्वजम् नमन्ति .
They soldiers nation's flag salute .

शिष्य ध्यानेन वेदान पठति .
Student attentively vedas studies

ता कन्या आचार्यौ नमन्ति .
The girls Gurus bow to .

Writing the letters

पुत्र पिबति . बुधः नयति . नृप जयति .
Son drinks . Scholar leads . King wins .

वृक पश्यति . सेवक अन्न पचति .
Wolf sees . Servant food cooks .

बिडाल काक हरति . दूत स्मरति .
Cat crow takes away . Messenger remembers .

कृषणा यच्छति . राम फल खादति .
Krishna gives . Ram fruit eats .

पान्थ द्वीपात् द्वीप चरति . मयूर तिष्ठति .
Traveller from island to island moves . Peacock stands .

Writing the letters

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अं					
अः					

छात्रा अध्यापक च कदा पठत ?

Student(fem)

teacher (male)

(and)

when

read ?

ते प्रातः पठत . ते सायम भ्रमत .

They

dawn

read

They

evening

take a stroll.

ते प्रातः किम् खादत ? ते सायम क्रीडत .

They

morning

what

eat ?

They

evening

play.

ते न चरन्ति ते तु तरन्ति .

They

do not

graze

, they

actually

swim .

Writing the letters

क					
ख					
ग					
घ					
ङ					
च					
छ					
ज					

भ					
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The teaching of Sanskrit has as purpose to read, chant or study the Bhagavad Gita in its original tongue, as this only is the Word of God. Translations how good they may be only give the sense of this Sacred Book, the Song of God.

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